



Evangelical Giving and Volunteering

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Religious belief generally, and the evangelical variety in particular, is often viewed as divisive in Canadian society—if not as dangerous. The majority of Ontarians rejected a proposal extending full funding to faith-based schools during the 2007 provincial election.¹ Opponents of the proposal characterized faith-based schools as divisive. Television news coverage of Evangelicals often frames them as intolerant, politically threatening, criminally minded, un-Canadian, or unintelligent.² Apologists for atheism, such as Christopher Hitchens, provide feature commentaries in major dailies on why religion is dangerous.³

So what evidence would indicate instead that Evangelicals make a positive contribution to Canadian society? This paper will synthesize the analysis of three major national surveys on giving, volunteering, and participating carried out by Statistics Canada in 1997, 2000, and 2004.⁴ It will show that Evangelical Christians volunteer and give to charitable causes, both religious and non-religious, at higher rates and higher levels than other Canadians. Moreover, these elevated levels of giving and volunteering can be explained by religious commitment and religious motivations.

Measuring of Religious Commitment

The 1997 survey contained three measures of religious commitment: religious affiliation, frequency of attendance at religious services, and degree of religiosity.⁵ While 75% of Canadians claimed a religious affiliation, Kurt Bowen, a sociologist at Acadia University, argued that “this statistic is of dubious utility since many who make such a claim admit they never attend religious services.” In fact, 17% claimed a religious affiliation but never attended, and 26% who claimed a religious affiliation attended only between 1 and 4 times a year. This led Bowen to make a distinction between those who are *religiously inactive* (those without a religious affiliation plus those who never attend religious services and those who attend 4 or fewer times per year) and those *religiously active*

¹“Faith-based Funding a Clear Loser for John Tory, But Desire for Change Buttresses Conservatives,” (Ipsos Reid press release, September 10, 2007): 10. “62% of Ontarians oppose full funding for faith-based schools including 45% who strongly oppose the plan.”

²David Haskell, “Evangelical Christians in Canadian National Television News, 1994–2004: A Frame Analysis,” *Journal of Communications and Religion* 30 (March 2007): 135.

³Four excerpts from Christopher Hitchens’ book *God Is Not Great: How Religion Poisons Everything* (Toronto: McClelland & Stewart, 2007) were carried on the comment pages of the National Post in May 2007.

⁴The 1997 National Survey of Giving, Volunteering and Participating (1997 NSGVP), the 2000 National Survey of Giving and Volunteering and Participating (2000 NSGVP), the 2003 National Survey of Nonprofit and Giving Voluntary Organizations (NSNVO), and the 2004 Canada Survey of Giving, Volunteering and Participating (CSGVP). The CSGVP was repeated in 2007, but the results have not yet been released. The 1997 and 2000 National Surveys of Giving, Volunteering and Participating were conducted by Statistics Canada as supplements to the Labour Force Survey (LFS). The 2004 Canada Survey of Giving, Volunteering and Participating (CSGVP) had substantial changes in survey method and questions which make direct comparisons with other years tenuous. See Michael Hall, David Lasby, Glenn Gumulka, and Catherine Tyrone, “Caring Canadians, Involved Canadians: Highlights from the 2004 Canada Survey of Giving, Volunteering and Participating,” (Statistics Canada, 2006): 67–76, catalogue no. 71-542-XIE <http://www.statcan.gc.ca/pub/71-542-x/71-542-x2006001-eng.pdf> (accessed December 31, 2008). The most notable difference in the survey results from the 1997 and 2000 to the 2004 survey was a marked overall increase in reported giving and volunteering. This paper will still present the results from the three surveys for comparison with the caution that no conclusions about trends should be drawn by the reader in comparing 2004 with the other two surveys of 1997 and 2000.

⁵The question were: “What, if any, is your religious affiliation?”, “Other than on special occasions (SUCH AS WEDDINGS, FUNERALS OR BAPTISMS), how often have you attended religious services or meetings in the past 12 months?” and “Do you consider yourself to be very religious, somewhat religious, not very religious, not religious at all, DON’T KNOW, or REFUSED.” For the full questionnaires, see “1997, National Survey of Giving, Volunteering and Participating,” <http://webapps6.ucalgary.ca/~landru/adc/nsgvp/1997/nsgvp97quev2.pdf> (accessed December 31, 2008); “2000 National Survey of Giving, Volunteering and Participating (NSGVP) Questionnaire,” (Statistics Canada, June 30, 2006), http://www.statcan.gc.ca/imdb-bmdi/instrument/4430_Q1_V1-eng.pdf (accessed December 31, 2008); and “Canada Survey of Giving, Volunteering and Participating (CSGVP) 2004 Questionnaire,” (Statistics Canada, November 2, 2006), http://www.statcan.gc.ca/imdb-bmdi/instrument/4430_Q1_V3-eng.pdf (accessed December 31, 2008).

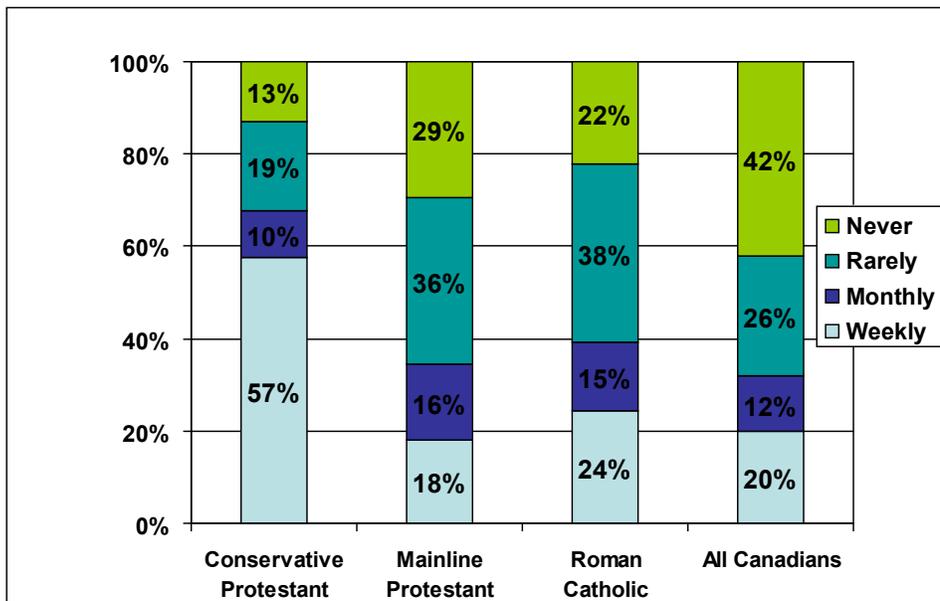
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(those who attend religious services at least monthly).⁶ Bowen's subsequent analysis relies on these categorizations, and where possible he uses weekly attendance in his analysis. Our analysis of giving and volunteering will use attendance as the chief religious discriminator as this has been found to be the measure of religious commitment with the greatest explanatory power.⁷

While evangelical Christians represent a small portion of the Canadian population, roughly 12%,⁸ in the 1997 survey they constituted 24% of the weekly attenders,⁹ and in a 2003 Ipsos Reid survey they constituted 29% of all weekly attenders.¹⁰ Those who affiliate with an evangelical church are roughly three times more likely to attend religious services weekly than either Mainline Protestant or Roman Catholic affiliates (chart 1).

While it would be ideal to be able to combine attendance data with religious affiliation, this was not always available. While each of the 1997, 2000, and 2004 surveys asked a religious affiliation question that would facilitate the analysis of the giving and volunteering behaviour of evangelical Christians, only Bowen using does so using the 1997 data.¹¹ Our analysis will make direct reference to evangelical Christians, or Conservative Protestants,¹² when we are able to do so; at other times we will use weekly attenders as a crude operationalization for evangelical giving and volunteering behaviour. Given that evangelical Christians are disproportionately represented among weekly attenders, we believe that it is reasonable to attribute findings for weekly attenders, if not to Evangelical Christians generally, then at least to evangelical Christians who attend weekly.

Chart 1. 1997 National Survey of Giving, Volunteering and Participating: Frequency of attendance at religious services



Source: Kurt Bowen, "Religion, Participation, and Charitable Giving: A Report," (Volunteer Canada and The Canadian Centre for Philanthropy, 1999): 38.

⁶Kurt Bowen, "Religion, Participation, and Charitable Giving: A Report," (Volunteer Canada and The Canadian Centre for Philanthropy, 1999): 4. The executive summary of this report is available at <http://www.givingandvolunteering.ca/pdf/n-vc1sen.pdf>.

⁷Larry McKeown, David McIver, Jason Moreton, and Anita Rotondo, "Giving and Volunteering: The Role of Religion," (Canadian Centre for Philanthropy, 2004): 3.

⁸See Rick Hiemstra, "Counting Canadian Evangelicals," *Church & Faith Trends* 1:1 (October 2007), http://files.efc-canada.net/min/rc/cft/V01101/Counting_Canadian_Evangelicals.pdf (accessed December 31, 2008).

⁹The balance of weekly attenders were as follows: Roman Catholic, 51%; Mainline Protestant, 17%; Christian Other, 2%; Non-Christian 6%.

¹⁰Ipsos Reid 2003 Evangelical Beliefs and Practices survey, N=3000.

¹¹See Bowen, "Religion, Participation, and Charitable Giving."

¹²"Conservative Protestant" is the term sociologists use to describe evangelical Christians. This paper will use the two terms interchangeably.

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Giving

Conservative Protestants, or Evangelicals, on average, give more money to charity per capita than do members of other Christian religious groups in Canada. In 1997, Conservative Protestants who attended religious services weekly donated, on average, \$948, which is higher than the amount donated by Mainline Protestants who attended weekly, \$752, and more than three times the amount donated by Roman Catholics who attended weekly, \$300 (see table 1). Weekly attending Conservative Protestants donated almost four times the Canadian average of \$239.

Weekly attendance makes a difference in the giving patterns of Canadians. Regardless of which major religious group looked at in 1997, giving rose as the frequency of attendance at religious services increased (see table 1). As a group, those who attended weekly gave, on average, \$551 compared with \$434 for those who attended at least monthly, an increase of 27%. The difference in giving is even more pronounced if we compare those who attend weekly with those who do not attend weekly. On average, weekly attenders gave 3.7 times more than non-weekly attenders in 1997, and 3.2 and 3.1 times more in 2000 and 2004 respectively.

Table 1. Average financial donation rates and donation amounts

Donor Group	Survey Year					
	1997		2000		2004	
	Donation Rate	Donation Amount	Donation Rate	Donation Amount	Donation Rate	Donation Amount
All Canadians	78%	\$239	78%	\$259	85%	\$400
Attend weekly	90%	\$551	90%	\$577	93%	\$887
Do not attend weekly	75%	\$148	77%	\$176	84%	\$284
Never attend	70%	\$126	-	-	-	-
Roman Catholic – Religiously active	89%	\$245	-	-	-	-
Roman Catholic – Attend weekly	91%	\$300	-	-	-	-
Mainline Protestant – Religiously active	92%	\$557	-	-	-	-
Mainline Protestant – Attend weekly	95%	\$752	-	-	-	-
Conservative Protestant – Religiously active	90%	\$853	-	-	-	-
Conservative Protestant – Attend weekly	90%	\$948	-	-	-	-

Sources: Michael Hall, Tamara Knighton, Paul Reed, Patrick Bussiere, Don McRae and Paddy Bowen, "Caring Canadians, Involved Canadians: Highlights from the 1997 National Survey of Giving, Volunteering and Participating," (Statistics Canada, 1998): 10, catalogue no. 71-542-XIE, <http://www.givingandvolunteering.ca/pdf/n-r1-ca.pdf> (accessed December 31, 2008); and Michael Hall, Larry McKeown, and Karen Roberts, "Caring Canadians, Involved Canadians: Highlights from the 2000 National Survey of Giving, Volunteering and Participating," (Statistics Canada, 2001): 10 and 21, catalogue no. 71-542-XIE, <http://www.givingandvolunteering.ca/pdf/n-2000-hr-ca.pdf> (accessed December 31, 2008); Michael Hall, David Lasby, Glenn Gumulka, and Catherine Tyrone, "Caring Canadians, Involved Canadians: Highlights from the 2004 Canada Survey of Giving, Volunteering and Participating," (Statistics Canada, 2006): 9 and 21, catalogue no. 71-542-XPE, <http://www.statcan.gc.ca/pub/71-542-x/71-542-x2006001-eng.pdf> (accessed December 31, 2008); and Kurt Bowen, "Religion, Participation, and Charitable Giving: A Report," (Volunteer Canada and The Canadian Centre for Philanthropy, 1999): 45.

Note: Use caution when comparing 2004 results with other years. The survey questionnaire and methodology changed significantly in 2004. Religiously active respondents are those who attend religious services at least monthly.

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January 2009 / Volume 2 / Issue 2

A Publication of The Centre for Research on Canadian Evangelicalism
// An Initiative of The Evangelical Fellowship of Canada

Top donors

The analysis by Hall et al. of the 2004 survey identified “top donors” as the 25% of donors who donated \$325 or more. Weekly attenders were almost three times as likely to be top donors compared with non-weekly attenders (46% versus 16%). Further, weekly attenders who were top donors made up 9% of the Canadian population and contributed 42% of the value of all donations. Top donors made up 82% of the value of all donations, although they represented only 25% of the population.

Giving to religious and non-religious organizations

In 1997, Bowen found that while 79% of religiously active Conservative Protestants donated to religious organizations, almost the same percentage, 74%, donated to non-religious organizations. Conservative Protestants who were religiously active gave, on average, \$700 to religious organizations and \$147 to non-religious organizations in 1997. While Conservative Protestants gave significantly more to religious organizations, the \$147 that they donated to non-religious organizations was still higher than the \$105 average donation to non-religious organizations by non-attenders.¹³

Looking at giving to non-religious organizations another way, while weekly attenders made up 20% of the population in 1997,¹⁴ they gave 31% of the value of all donations to non-religious organizations.

Religious organizations received 74% of the value of their donations from the one-fifth of Canadians who attend church weekly (see table 2). In 2004, the top 10% of donors contributed 74% of the value of all donations to religious organizations. On average, the top 10% of givers gave \$870 to religious organizations, whereas weekly attenders, on average, gave \$639 to religious organizations.¹⁵ Most of the top givers to religious organizations are also weekly attenders.

The value of donations to religious organizations has fallen, from 52% of total donations in 1997 to 45% in 2004.¹⁶ Colin Lindsay using General Social Survey data reported a steady fall in weekly religious service attendance from 33.3% in 1985 to 21.1% in 2005.¹⁷ The downward trend in attendance may account, in part, for the declining share of total charitable giving directed toward religious organizations.

Table 2. Percentage value of charitable donations received from weekly and non-weekly attenders for religious and non-religious organizations

Donor Group	Survey Year			
	1997		2004	
	Religious Organizations	Non-religious Organizations	Religious Organizations	Non-religious Organizations
Attend weekly	74%	31%	74%	22%
Do not attend weekly	26%	69%	26%	78%

Sources: Hall et al., “Caring Canadians, 2004,” 21, 23; and Bowen, “Religion, Participation, and Charitable Giving” 47–8.

Note: Use caution when comparing 2004 results with other years. The survey questionnaire and methodology changed significantly in 2004.

¹³Bowen, 26, 47.

¹⁴Bowen, 4.

¹⁵Hall et al., “Caring Canadians, 2004,” 21.

¹⁶Bowen, 27; and Hall et al., “Caring Canadians, 2004,” 21.

¹⁷Colin Lindsay, “Canadians attend weekly religious services less than 20 years ago,” The General Social Survey: Matter of Fact, No. 3, (Statistics Canada, June 2008): 1, catalogue no. 89-630-X, <http://www.statcan.gc.ca/pub/89-630-x/2008001/article/10650-eng.pdf> (accessed January 5, 2009).

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Evangelical motivations for donating

In the 1997, 2000, and 2004 surveys, respondents were asked to indicate which of the following six possible motives for donating influenced them: Feel compassion towards people in need, help cause in which personally believe, you/someone you know affected by cause, feel you owe something to your community, government will give credit on income taxes, and fulfill religious obligations.¹⁸ There were no statistically significant differences in motivation for giving between the different donor groups analyzed (weekly attenders, religiously active, religiously inactive, or all donors) except for the motivation of fulfilling religious obligations (see table 3).

Table 3. Percentage of donors motivated to donate in order to fulfill religious obligations

Donor Group	Survey Year		
	1997	2000	2004
All donors	34%	31%	32%
Attend weekly	73%	-	-
Religiously active	66%	-	-
Religiously inactive	10%	-	-
Conservative Protestant – religiously active	78%	-	-
Roman Catholic – religiously active	59%	-	-
Mainline Protestant – religiously active	67%	-	-

Sources: Hall et al., "Caring Canadians, 1997," 26; Hall et al., "Caring Canadians, 2000," 26; Hall et al., "Caring Canadians, 2004," 28; and Bowen, "Religion, Participation, and Charitable Giving: A Report," 48.

Note: Use caution when comparing 2004 results with other years. The survey questionnaire and methodology changed significantly in 2004. Religiously active respondents are those who attend religious services at least monthly.

Religiously active Conservative Protestants were more than twice as likely as the average donor to say that fulfilling religious obligations motivated them to give (78% versus 34%). Moreover, this motivation rate is higher than that of religiously active Mainline Protestants, 67%, or religiously active Roman Catholics, 59%.

Bowen has suggested that "those [Canadians who] attend the major weekly service are regularly asked to give to charity, to volunteer, or to provide general support for a host of benevolent activities both inside and outside their particular faith group."¹⁹ Donations given at a place of worship tend to have a larger value than other donations. While 11% of donations are made through a collection at a place of worship, these represented 41% of the total value of all donations in 2004 (see table 4). Conservative Protestants may also be larger donors because they are often encouraged, through the teaching of tithing, to plan their giving. While only 18% of Canadians plan their giving in advance, the ones that do plan account for 31% of the value of all donations (see table 5).

¹⁸Hall et al., "Caring Canadians, 1997," 23; Hall et al., "Caring Canadians, 2000," 26; Hall et al., "Caring Canadians, 2004," 28; and Bowen, 48.

¹⁹Bowen, 20.

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Table 4. Percentage of total donations and total value of donations given through a place of worship

Survey Year						Sources: Hall et al., "Caring Canadians, 1997," 20; Hall et al., "Caring Canadians, 2000," 24; Hall et al., "Caring Canadians, 2004," 26. Note: Use caution when comparing 2004 results with other years. The survey questionnaire and methodology changed significantly in 2004.
1997		2000		2004		
All Donations	Donation Value	All Donations	Donation Value	All Donations	Donation Value	
13%	48%	11%	44%	11%	41%	

Table 5. Donor rates and amounts for donors: planning ahead versus giving spontaneously

Donor Group	Survey Year						Sources: Hall et al., "Caring Canadians, 1997," 21; Hall et al., "Caring Canadians, 2000," 25; Hall et al., "Caring Canadians, 2004," 27. Note: Use caution when comparing 2004 results with other years. The survey questionnaire and methodology changed significantly in 2004.
	1997		2000		2004		
	Donor Rate	Donation Value	Donor Rate	Donation Value	Donor Rate	Donation Value	
Decide on gift in advance	16%	31%	18%	33%	18%	31%	
Give spontaneously in response to request	84%	69%	82%	67%	82%	69%	

Religiously active Conservative Protestants give almost four times more to charity than the average Canadian. They are motivated to give in order to "fulfill a religious obligation" more often than their Canadian neighbours. They are encouraged by their churches to give, and to plan their giving in advance.

Volunteering

Conservative Protestants who attend religious services weekly were twice as likely to volunteer than the average Canadian (60% versus 31% in 1997) and volunteered on average 40% more hours (209 hours versus 149 hours in 1997, table 6).

If the volunteering rates of weekly attenders and non-weekly attenders are contrasted, weekly attenders are more likely to volunteer than non-weekly attenders (62% versus 43% in 2004) and contributed 56% more volunteer hours (229 versus 147) in 2004. In 2004, weekly attenders, who made up only 19% of the population, contributed 35% of all volunteer hours. While weekly attenders will be found in all faith traditions, Conservative Protestants are roughly 3 times as likely to be weekly attenders as either Roman Catholics or Mainline Protestants.

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Table 6. Average volunteering rates and annual hours volunteered

Volunteer Group	Survey Year					
	1997		2000		2004	
	Volunteer Rate	Hours	Volunteer Rate	Hours	Volunteer Rate	Hours
All Canadians	31%	149	27%	162	45%	168
Attend weekly	47%	197	41%	202	62%	229
Do not attend weekly	28%	136	24%	149	43%	147
Conservative Protestant – Religiously active	58%	200	-	-	-	-
Conservative Protestant – Attend weekly	60%	209	-	-	-	-

Sources: Hall et al., "Caring Canadians, 1997," 27 and 32; Hall et al., "Caring Canadians, 2000," 14 and 37; Hall et al., "Caring Canadians, 2004," 31, 37, and 87; and Bowen, "Religion, Participation, and Charitable Giving," 11, 41.

Note: Use caution when comparing 2004 results with other years. The survey questionnaire and methodology changed significantly in 2004. Religiously active respondents are those who attend religious services at least monthly.

Top volunteers

The analysis by Hall et al. of the 2004 survey defined top volunteers as the 25% of volunteers who contributed the most volunteer hours. Together these top volunteers accounted for 11% of the population. Weekly attenders were twice as likely as the Canadian population to be top volunteers (22% versus 11%). Weekly attenders who were top volunteers accounted for 4% of the Canadian population and contributed 29% of all volunteer hours.²⁰

Volunteering for religious and non-religious organizations

While those who attend religious services weekly give the majority of their donations to religious organizations, they give more of their volunteer hours to non-religious causes: 57%, according to Hall et al.²¹ Bowen found that those who attend religious services weekly are more likely to volunteer for a non-religious organization than a religious one (73% versus 55%).

Table 7. Rates at which volunteers volunteered for religious and non-religious organizations in 1997

Volunteer Group	Religious Organizations	Non-religious Organizations
All volunteers	21%	90%
Attend weekly	55%	73%
Religiously active	45%	79%
Religiously inactive	2%	98%

Source: Bowen, "Religion, Participation, and Charitable Giving," 42.

Note: Religiously active respondents are those who attend religious services at least monthly.

²⁰Hall et al., "Caring Canadians, 2004," 35-6.

²¹Hall et al., "Caring Canadians, 2004," 37.

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Motivations for volunteering

In the 1997, 2000, and 2004 surveys, respondents were asked to indicate which of the following eight possible motives for volunteering influenced them: To make a contribution to the community, to use skills and experiences, personally affected by the cause the organization supports, to explore one's own strengths, to network with or meet people, friends volunteer, to improve job opportunities and to fulfill religious obligations or beliefs.²²

The only statistically significant differences in motivation for volunteering between the different donor groups analyzed (weekly attenders, religiously active, religiously inactive, or all donors) were in the motivations of improving job opportunities and of fulfilling religious obligations. Bowen found that the religiously inactive were more likely to be motivated to volunteer in order to improve job opportunities, 26%, more than either weekly attenders, 16%, or the religiously active, 18%. The most significant difference, however, in explaining motivations for volunteering was found in the rate at which different groups were motivated to fulfill religious obligations (table 8). Those who attended weekly religious services were more than twice as likely as all volunteers as a group to report being motivated by a desire to fulfill religious obligations (63% versus 29%). More significantly, those who attended weekly were nine times as likely to be motivated by a desire to fulfill religious obligations as the religiously inactive (63% versus 7%).

Table 8. Percentage of volunteers who are motivated by a desire to fulfill religious obligations or beliefs

Volunteer Group	Survey Year		
	1997	2000	2004
All volunteers	29%	26%	22%
Attend weekly	63%	-	-
Religiously active	54%	-	-
Religiously inactive	7%	-	-

Sources: Hall et al., "Caring Canadians, 1997," 37; Hall et al., "Caring Canadians, 2000," 43; Hall et al., "Caring Canadians, 2004," 41; and Bowen, "Religion, Participation, and Charitable Giving: A Report," 43.

Note: Use caution when comparing 2004 results with other years. The survey questionnaire and methodology changed significantly in 2004. Religiously active respondents are those who attend religious services at least monthly.

Clearly, Canadians who attend religious services weekly are differentiated in their volunteering from their volunteering neighbours by their motivation to fulfill religious obligations.

²²Hall et al., "Caring Canadians, 1997," 37; Hall et al., "Caring Canadians, 2000," 43; Hall et al., "Caring Canadians, 2004," 41; and Bowen, 43. The 1997 and 2000 surveys did not include a question about making a contribution to the community.

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Why people start volunteering

Being active in a religious organization in one's youth positively affects the rate of volunteering in adulthood. In 1997, the volunteer rate for all Canadians was 31%, whereas this number jumped to 45% for persons who were active in a religious organization in their youth.²³ Similarly, in 2000, the volunteer rate for all Canadians was 27%, whereas this number jumped to 38% for persons active in a religious organization in their youth.²⁴

We know that Conservative Protestants in particular and those who attend religious services weekly are more likely to volunteer and volunteer more hours. As noted earlier, those who attend Conservative Protestant churches are regularly asked to volunteer both within their particular religious organization and in the wider community. Eighty-nine per cent of people who volunteer do so because someone asked them (see table 9). The higher rate of volunteering among Conservative Protestants and weekly attenders may be explained, in part, by the frequency with which their churches ask them to volunteer.

Table 9. Top ways volunteers became involved

Reason for becoming involved in volunteering	Survey Year			
	1987	1997	2000	2004
Asked by someone in the organization	50%	44%	30%	69%
Asked by someone to volunteer	-	-	-	89%
Approached by the organization itself	17%	29%	16%	-

Sources: Hall et al., "Caring Canadians, 1997," 33; Hall et al., "Caring Canadians, 2000," 38; and Hall et al., "Caring Canadians, 2004," 40.

Independent effect of religious activity upon volunteering

As a rule a person's rate of volunteering will increase with age, income, and education level. Bowen's 1997 analysis controlled for age, income, and education variables comparing the volunteering rates for the religiously active and the religiously inactive. He found that "the religiously active in every age group show higher rates of volunteering than those who never attend religious services."²⁵ He also found that

The religiously active at all educational and income levels have much higher rates of volunteering than do the religiously inactive in the same income and education bracket. ... Family income and educational attainment clearly affect volunteering habits, but it is equally evident that religious involvement also has its own independent impact. It follows that the higher volunteering rates of the religiously active cannot be explained as being really caused by education and economic forces, since the religiously active volunteer much more frequently than other Canadians at all educational and income levels.²⁶

²³Hall et al., "Caring Canadians, 1997," 34.

²⁴Hall et al., "Caring Canadians, 2000," 39.

²⁵Bowen, 12.

²⁶Bowen, 15.



Bowen sums up Conservative Protestant volunteering as follows:

It remains the volunteering habits of the Conservative Protestants that most stand out. Besides having impressively large proportions who are religiously active (67 percent) and who volunteer (58 percent), their religiously active volunteers spend an average of 200 hours a year which is well above the 175 hours for volunteers from the religious sector. It is in the Conservative Protestant tradition that volunteering is most widely and extensively practiced.²⁷

Conclusions

Evangelicals report substantially higher rates of being motivated by a desire to fulfill religious obligations in both their giving and their volunteering. Given that attendance at worship services is the only other powerful explanatory variable looked at in these three studies that has been shown to explain Evangelicals' elevated level of giving and volunteering, it is surprising that Hall et al. gave so little attention to religious subgroups and their stated motivations for giving and volunteering in 2000 and 2004.²⁸ In fact, for 2004 the only comment by Hall et al. on the motivation of fulfilling religious obligations was that "fewer donors agreed that fulfilling religious obligations ... were important reasons for making a donation," and "The least frequently reported reasons [for volunteering] were to fulfill religious obligations or other beliefs."²⁹ Bowen's findings on the importance for Conservative Protestants in 1997 of fulfilling religious motivations beg for more and continued investigation.

Both giving and volunteering are clearly higher among those who attend religious services weekly. Pastors and church board members who watch church budgets should be concerned about weekly attendance rates, as declines in these rates negatively affect donating and volunteering, both of which are vital to the work of churches and their communities.

The gap between Evangelicals and other Canadians in giving levels is substantially larger than the gap in volunteering. Roughly three-quarters of Canadians who volunteer indicate that they do not volunteer more because they "do not have extra time."³⁰ The time crunch affects all Canadians. While Evangelicals make choices about the allocation of both their money and their time, they tend to receive less teaching on managing their time. This may, in part, account for the smaller gap in volunteering between Evangelicals and their neighbours.

Evangelicals both donate and volunteer at higher rates and amounts than Canadians in general. Such religiously motivated generosity is good for society. Evangelicals, and other religious groups, also serve their communities directly through their ministries, multiplying the benefit to the communities around them. They are motivated by their faith and supported in that faith by regular participation in their churches. 🌱

²⁷Bowen, 14.

²⁸Hall et al., "Caring Canadians, 2000"; and Hall et al., "Caring Canadians, 2004."

²⁹Hall et al., "Caring Canadians, 2004," 28 and 41.

³⁰Hall et al., "Caring Canadians, 2004," 44. Seventy-three percent of volunteers indicated that they do not volunteer more because of a lack of time.